1:Stanford U. S-4, 5 1956 AF15 East Chin.
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596 employee and for the rise of cliques in business
572 and government offices.
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Scattered surveys of various strata of the population in industrial areas indicate that only at the upper managerial or owner level, where the facts of economic operation were most pressing, was the majority in favor of impersonal, rational selection of employees. Even in modern colleges, only about half the students appeared to favor that choice. With each successively lower economic level, the preference was more overwhelmingly for selection on the basis of kinship.[7]

F. Effect on Social and Political Role

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867 With the collapse of the imperial system in 1912, the family was no longer fitted to serve as the social and political training ground of China. The political parties and modern schools, particularly the colleges and universities, now began to train youth for the new political world which was coming into being after 1911. No comparable institutions existed to inculcate in youth a moral and ethical code that would serve as a common guide in the new society. Attempts by the Kuomintang leaders during the period of the National Government to restore filial piety along with a revised Confucian code to the service of an increasingly authoritarian-minded state met

1:Stanford U. S-4, 5 1956 AF15 East China
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with failure among the nation's youth.[8]

IV. THE FAMILY UNDER COMMUNISM

A. The Marriage Law

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In reconstructing Chinese society, the Communist regime has undertaken to change the nature and function of the family. The first step in this direction was the new Marriage Law promulgated in May 1950. It is one of the three legal pillars of the state. The other two -- the Labor Union Law and the Land Reform Law -- were announced at a later date but put into effect within a much shorter time and with greater immediate success.[9]

Essentially, the outward provisions of Marriage Law are comparable to the laws affecting marriage and the family in the civil and penal code announced by the National Government in 1930 and 1931.[10] The basic features of the new law are summed up in its first three articles, which provide for:

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8. Mary C. Wright, "From Revolution to Restoration: The Transformation of Kuomintang Ideology, "Far Eastern Quarterly, August 1955, pp. 515-32.

9. See comment by the American editors of Current Background, Hong Kong, American Consulate, 236, pp. 1-3; hereafter cited as C.B.: Unless editorial comment is indicated, as here, citations from Current Background refer to literal translations of material in Communist

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